

Phila 12th Mo 19th 1844

Friend Garrison

As thou dost profess to be a friend of truths, I trust thou wilt give the accompanying communications, a place in the columns of the Liberator, if I should be so fortunate, as to enlist others in the advocacy of those heaven born principles, my purpose will be answered. With thy or no, I shall be compensated, by peace of mind, in having thus performed a conceived duty.

I have been watching the movements of the Anti Slavery Societies from their formations, with anxious solicitude, that some of the members thereof would perceive the necessity of a new organization, upon the principles that they have been proclaiming from the commencement of their enterprise as being the only true, and most efficacious remedy for the removal of Slavery, and the host of evils following in its train. For unconditional immediate emancipation, it is true, they have from the beginning, advocated the duty of the enslaver, to loosen the fetters, break the yoke, and let the oppressed go free; and have adduced sufficient evidence, to satisfy every unbiased reflecting mind, of the truth of said doctrine. It must be equally clear to such a mind, that they have neglected to take the mote out of their own eye, that thus, they might see more clearly, how to take the beam out of their Brothers. — it is a self evident fact, that the light which shewed them, that by enslaving and imbruting their fellow man, they were sinning against God's law of Love, as manifested within them, as also proclaimed by the blessed Jesus, though whom he commanded man to love his neighbour as himself, which would lead him to fulfill another command, to do unto others, as he would they should do

unto him. would also have shewed them, that
the practice (if examined by it) of assisting others than
to enslave him, made them equal transgressors of those
divine commands and laws, and justly responsible
with them, for the enormities of the crimes thus com-
mitted, which we are evidently doing in the most
powerful and efficacious manner possible, in pur-
chasing and consuming the productions of the labor of
our fellow men thus enslaved and imbruted.
This principle, we all acknowledge true, wherein
public opinion has sanctioned it, as in the case,
where their law makes a receiver of stolen goods
(knowing them to be such) equally guilty with the
thief, or the person ^{who} carries them off. Now is it, we
do not see the same principle involved in the two
cases cited, other, than we are not willing to exam-
ine the former case, by the same light of truth, that
we do the latter. How important it is, we should
do so, when we consider how much greater the enor-
mity of the crime is, in the case of robbing a man,
not of a portion of what he has, but of all, and even
himself, and every thing that is sacred and dear
to him. it is utterly impossible that we can ever
become Christians, and receive and enjoy a Christian
reward, which is a crown of life and immortality,
which is the conferring of everlasting peace and happi-
ness upon us, which we are all in the pursuit of
untill we receive sufficient faith in the doctrines
of Christ, "that without righteousness, no man can
see God," to put them into practical operation.
His command was, and is, that we are to Love
God above every thing else, through which means
only, we can receive and live under the influence
of his Love, which alone, can qualify us to fulfill
all of his other commands. - The Christian religion,
as promulgated, and lived out by the founder there-
of, is emphatically a Religion of Love. How absurd

and preposterous, to conceive we are Christians whilst living in anti Christian practices, such as depriving our fellow men, of their inalienable rights of Life, Liberty, and the pursuit of happiness. We may deceive ourselves and our fellow men, but the Omniscient and omnipresent God, who knows the secrets and intentions of every heart, is not to be deceived by poor frail, finite man, and robbed of his Glory, but will reward every one according to their deeds. A portion of you have adopted a very good motto "No union with slaveholders." permit me to say, without fear of contradiction, by the power of truth, that to be consistent Abolitionists, you are bound by the principle of justice (agreeable to your principles and motto) to reorganise your society, upon the grounds of Abstinence, from every thing that sustains the system of Slavery. Then you may truly say you have immediately abolished Slavery, so far as you were concerned in the support of it, and consistently invite others to do the same. If you are not willing to make so small a sacrifice as you are required to do, in thus withholding your support, how can you consistently ask, or reasonably expect those who would have to sacrifice, (apparently at least) so much more in every point of view, to comply with your request. - it is unquestionably, the duty of every one who advocates reform, to set the example, if they expect due ass to attend their efforts. is not the consumers of the productions of Slave labor, virtually, the Slave holders, & the masters their agents; inasmuch, as they are the foundations and pillars, upon which the whole diabolical fabric or institutions rests; take away said support, and the Bastile of Oppression must fall. Methinks if the members of the Abolition societies, had the sense and feelings, of the enormity of the sinfulness of Slavery, they profess to have, and a proper dread, of the consequences resulting from it, they would say, in the sincerity

of their hearts, let others do as they will, henceforth
we will serve the Lord, and no longer join hands
with the Oppressors, but immediately and forever
withdraw our support from the institution, in every
possible way; how willing and cheerfully they
would sacrifice every thing that duty required.

R. C.



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Boston

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